TOWN
&
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HURCH

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No. 51
March, 1949

The Story of the Antigonish Movement

M. M. COADY

• In 1929 we of the Extension Department of St. Francis Xavier University set out to organize the people for continuous adult learning. First the fishermen were organized. Then the farmers of eastern Nova Scotia. Then the coal miners and steel workers. Finally, all the people of the Maritime Provinces.

What are the techniques? First we used mass meetings, study clubs, associate study clubs, conferences—district, regional, vocational and general. During the past few years, we have promoted an infinite variety of annual meetings or local, district, and interprovincial federated cooperatives.

New Techniques

During recent years new techniques have been evolved in the extension program of the St. Francis Xavier University of Antigonish, N. S. The first is the use of the radio for listening groups. Alumni of the St. Francis Xavier College own Radio Station CJFX, now a five-thousand-watt station which covers the whole of eastern Canada and Newfoundland. The first experiment in radio education was made three years ago with a labor school of the air. This turned out to be a great success.

Lately, we have tried out a new technique for farmers, fishermen and all others who are interested in land utilization. Listening groups are organized by extension workers and local leaders. A well planned series of topics is discussed over the air by a panel of four men who are experts on the subjects discussed. Written material is in the hands of listening groups at the time of the broadcast. This material is not only a clear exposition of the topic discussed but it also lists supplementary reading in books and pamphlets on the subject under discussion.

Thus, knowledge is transmitted through the broadcast. But, what is still more important, interest is aroused that will cause the people to carry on further study and discussion. In this new technique we believe we have found something of real value, and that ten or fifteen years of this kind of education will make a new people.

The agricultural broadcast is only one feature of the larger program of the St. Francis Xavier University of the Air, which has been carried on for the past three years. This series of educational broadcasts also includes weekly programs in music appreciation, poetry, and health, all of which are being listened to with widespread enthusiasm.

Films

Another technique is the use of the films. It goes without saying that the modern motion picture is a valuable instrument of education. What amounts to a new technique has been developed in connection with the Antigonish Movement. Technicolored slides of the outstanding cooperative institutions in the Maritime Provinces have been taken. In time, a slide can be made for every worthwhile cooperative. These are used in short courses and mass meetings.

The people can thus see what other groups are doing. What the other fellow has done has always supplied the greatest motivation for human progress. The whole series is put on the screen for the purpose of showing the people that they belong to a big movement. The narrator, knowing the conditions and deficiencies of the group of people he is addressing, can stop at pertinent places to emphasize the achievements portrayed by these particular films. The still film is admirable for this purpose. The motion picture gives the shot in the arm, but the film with the adroit narrator teaches in the best sense of that word.

Cooperative Development

Next would logically come "the cooperative dream." How near are

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we to it? In the whole Maritimes we now have about 150 cooperative stores with an annual turnover of around $9,000,000. The wholesales are working both on the production and consumer ends. Last year they did a $5,000,000 business.

There are 425 credit unions with assets of $7,000,000 and a membership of 70,000.

The United Maritime Fishermen did a business last year of $2,065,000, with a loose million done by unaffiliated cooperatives to be gathered up next year. In the field of services, housing and hospitalization, outstanding achievements are noted. There are 253,000 in the hospitalization scheme, and seven cooperative housing groups are already in operation.

Rural Rehabilitation

We have advocated "the complete unit idea." This involves stores, cold storage, creamery and pasteurizing plants, chick hatchery and grading station, killing and processing plants for poultry, lambs and hogs.

These institutions are about to be erected, and the people are going to make them streamlined and modern with the latest in machinery so that whatever goes through these plants will be of the finest quality. When the land is covered with these complete units the primary producers will be coming into their own.

This is the solution to the rural problem. No educational bias or new school curriculum or any fanaticism for country life will do the job. Boys and girls will stay on the farms and in the rural villages when these modern institutions are owned and operated by them. Good roads, electricity, good homes—these are the necessary concomitants to the whole scheme. Build these institutions and the rural problem will solve itself.

Let us mobilize the rural people of North America to do it themselves. The doing of it will build their souls. Where are they going to get the money for such a job? They will get it from business, from consumer business. The little store in Reserve Mines syphons back to its three hundred members $22,000 annually. The money is here for the taking. There is no law of God or man against it. It is the very essence of the American way, the Canadian way, or any other way that is rational.

Farmers are interested in cows, pigs and potatoes because they produce them. They are also interested in (or should be) their consumer and vocational goods because they use them. Their food and clothing, their plows and tractors, their insurance and banking, their books and recreation, are in a very real sense theirs, also. They have a right to say how they are going to get them. They can make money for themselves by getting these things in the right way—the cooperative way. That is the clever technique of financing the new order—the new world where the common people can say in reality: "My country 'tis of thee; of thee I sing."

Intangible Results

The intangible results of these techniques are probably more important than the economic results. The distinguishing characteristic of the Antigonish program is that it moves on all fronts. The people are not deceived into believing that any one activity is a panacea for all their ills. Life is too complex for that. The people participate in all the possible fields of economic group action open to them—not only credit unions or marketing or stores but everything that will contribute to their well-being.

It is thus an integrated program with a solid philosophical foundation. In the present stage of its development it may not be the whole answer but it conditions the people, both economically and intellectually, for whatever may lie ahead. In addition to its economic significance, the material phases of the movement have a distinct spiritual and cultural significance. Wrestling with difficult things does something to the souls of men. A people are great only when they can do difficult things—seemingly impossible things. The whole program of cooperation is not only a training ground for democracy, it is also a test for honesty and other civic virtues.

When people are thoroughly organized for cooperative activities, a material basis of education and culture is established. There is an immense amount of education in the meetings connected with cooperative ventures. These are a continuous school for adults. Few of us realize the relationship between these institutions and the cultural and spiritual development of the nation's people.

Cooperation will give not only a new social order in an economic sense, it will also give us a new people because it affords opportunities for self-expression and creative thinking that nothing else can. These institutions offer new avenues for expanding human life, and down these roads the human soul takes wings and rises to new and undreamed of heights. They are also the bulwarks against every dictatorial intruder, whether he be a dictator of the left or right or just plain big business. Look around the world today and ask yourself where we find the nearest approximation to democracy—New Zealand, Australia, Denmark, Sweden and the rest of the Scandinavian countries. You will find democracy where there are good self-help associations or cooperatives.

A very valuable feature of the movement is that it is positive and concrete. It is an effort to depart from the preaching of mere abstract principles—a common sin of our day. These are founded on philosophical principles too but it is "a program for tomorrow that works today." It is capable of immediate application and demonstration. This is an important phase for it gives the people, from the start, a sense of achievement and removes that feeling of frustration which is likely to be apparent in time of difficulty.

Developing Leaders

But more important and more significant than all this is the fact that the Antigonish Movement has succeeded in developing leaders among both the industrial workers and primary producers. It is becoming more and more obvious that leaders cannot be superimposed on the people; their leaders must emerge from the people themselves. This educational program, coupled

ith active participation in cooperative projects, creates the natural etting for the development of leaders.

The educational program provides ecessary information; participation n cooperative enterprises generates ealism and a sense of responsibility. uch a program, which combines he theoretical and the practical, ould seem to be the solution to he difficult problem of ensuring hat the people will always have ane and enlightened leadership.

Moral Significance

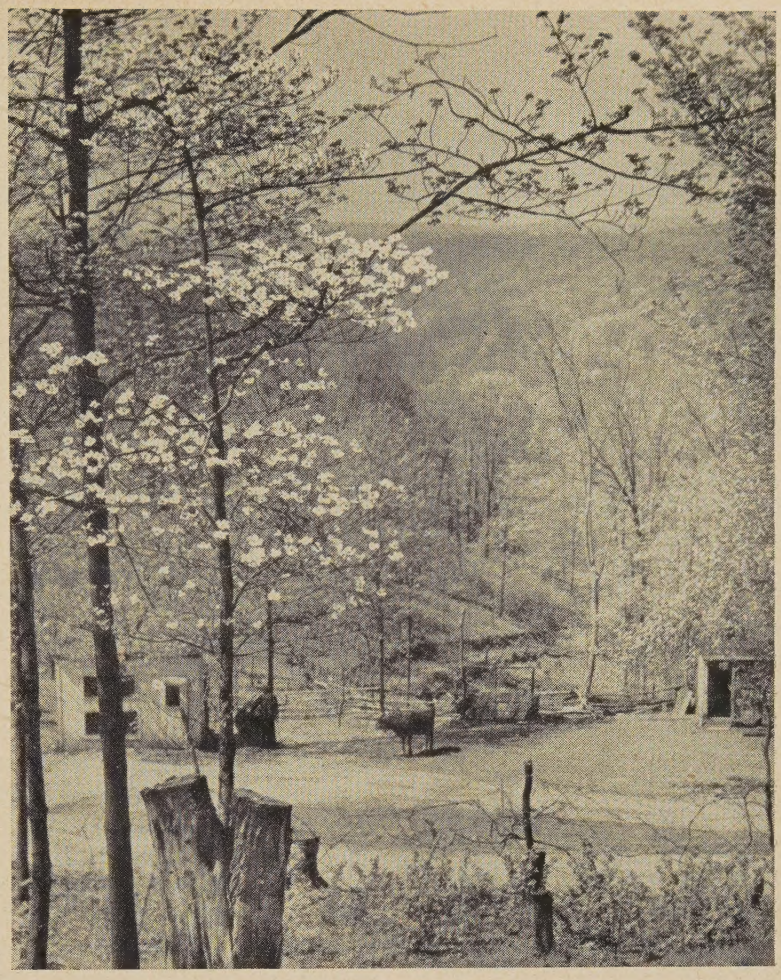
Let us come to the moral aspects. The old-line profit business produces a spirit of sharp practices. This disinherits the great mass and makes them envious. It flaunts before the world the great differences between the very rich and the very poor. It is not the best social world. It produces war and strife. It is not built according to the specifications of the eternal verities. It is out of tune with the message of Christ. It kills in a man that brotherhood which would be the cement of society—that love which transcends the accidentals of color and race.

Do we want a great nation, a great civilization? We are not going to have it by just having a few outstanding persons. A great nation, all of whose people are great, is supremely above anything which has yet been achieved in human history.

Nothing but a dreadful inferiority complex and an unwillingness to use intelligence would keep a people from engaging in such an exciting life work. It would be a battle of brains, and that is always better than a battle of bullets. This work will supply the dynamics and will again rejuvenate this continent. The Psalmist said: "I shall go to the Lord Who shall restore my youth to me."

Lay Pastoral Workers

• In many life situations that require pastoral attention, *trained lay persons* can minister as effectively as pastors—in some cases, even more so—writes Russell L. Dicks of Duke University in *The Pastor,* Nashville, Tenn., for November.



Dogwood Time

Eva Luoma Monkmeyer Press

Group Ownership of the Land

C. MORTON HANNA

The question of group ownership of land has arisen not alone in America but in many other parts of the world. During the past forty years a solution to the problem has been sought in many areas of the world in group ownership of either land or machinery or both. There are many who are quite enthusiastic about these various types of group ownership and they feel that they bring about greater efficiency in production, improved socialization of rural people and security for the individual family.

These experiments have taken place in Palestine, Russia, Mexico, England and America. The details of operation have differed greatly in different situations, but the basic idea has always been the same.

Various Forms

In Russia it has taken two forms—the state farms, which are owned by the state and operated by hired labor (these represent only a small per cent of Russian land); and the "kolkhozes," in which the land is held by groups large enough for complete mechanized production.

The individual family has secure possession of its home, a few domestic animals and a small plot of ground for gardening and other private uses. The productive land is operated cooperatively with the use of machinery from the Tractor Stations, for which the Government makes available the best in modern farm machinery.

In England there is much government-supervised cooperation among farmers in order to increase production. Steps have been taken towards

placing the management of the land into the hands of society.

In America groups of farmers have taken definite steps toward the organization of machinery pools, and other similar techniques, so as to enable the small farmer to profit from the use of mechanized equipment.

While many insist that any group ownership of land or machinery tends toward communism (and, therefore, is out of harmony with Christian tradition) it is true that one can find considerable backing for group ownership in the Word of God. In Egypt Joseph socialized land ownership, placing the title to all land in the hands of Pharoah, and then leased it back to the people for one-fifth of the produce of the field. This was a much better proposition than the American landlord gives his tenant from whom he demands one-half of the produce of the field.

Under Mosaic law, individuals were not permitted to permanently alienate their title to the land, for it was basic in the Mosaic law that the land could "not be sold forever—it is the Lord's." That is, the man could only lease the land for the years remaining before the year of Jubilee.

American Tradition

Group ownership of land is in harmony with American tradition as well. Many of our ancestors left their homes in England and in Europe primarily because their "common land" had been taken away from them by the Enclosure Acts, forced through Parliament by greedy landlords. From the earliest days much land in America has been held in "common" by the people of local communities, the state, or the nation.

In fact, today, one-quarter of all land in the United States is owned by the people of the nation "in common." It includes sites for government buildings, schools and churches. Much of it is in forests, parks, game preserves, and the like. All of these contribute immensely to social betterment and conservation.

It becomes increasingly apparent that under our laissez-faire policy people are becoming increasingly insecure in their relation to the land. Observation of the present situation and a study of history make quite clear that where people are insecure in their relation to land they tend to deteriorate socially. The observation of Goldsmith that "where wealth accumulates . . . men decay" is clearly borne out in the rural areas of America. More and more of our land is being gathered into large commercial farms.

Perhaps no one knows what the answer to the problem really is but certainly we should be energetic and fearless in our search for the answer, and perfectly willing to explore any idea that offers a possible solution. Group ownership of land and machinery has been and is now being tested in many parts of the world. Those who have participated in it say it has brought good results.

It is rather foolish of us to refuse even to study it or to experiment with it simply because the greatest single exponent of this approach happens to be the Soviet government. If Soviet scientists produced a better manufacturing method we would not reject it. If they produced a medicine that would cure illness or conquer disease we would not reject it. Why should we refuse to test a suggested cure for the ills of American rural life?

Seeds for Peace

• A final report from the "Seeds for Peace" drive, which was sponsored by the National Council of State Garden Clubs, shows that through the project $40,000 worth of seeds, or enough seeds to plant 70,000 gardens, have been shipped to Europe and distributed through Church World Service channels.

Relief For North Africa

• To meet needs in Algeria and Tunis among European and native Protestants, Church World Service has sent a shipment of 100 bales of clothing and 660 pounds of milk and other foods, its first shipment to North Africa.

6,500 Heifers

• "From America to our neighbors overseas . . . that they might have life and have it more abundantly" is the slogan of the Heifer Project Committee, New Windsor, Md.

Since the launching of the heifer project by the Brethren Service Committee in July, 1944, many religious groups have given their support to the program. Any group or any individual, regardless of religious affiliation, may contribute heifers to this overseas program. By late 1948 more than 6,500 heifers had been shipped to needy people in Greece, France, Belgium, Poland, Czechoslovakia, Italy, China, Japan, and Ethiopia. Some had gone to closer neighbors in Puerto Rico and Mexico.

Recent reports of conditions in Europe and Asia reveal that the need for heifers is still very great in many parts of the world. The Heifer Project is renewing its efforts to ship as many animals as possible within the next few months. Both heifers and money are needed.

Farmers have chosen from their herds high-quality heifers and have given them freely to the sufferers of war's aftermath, even though they could have realized an income from the animals very soon. Sunday school classes and church groups have raised money on short notice, purchased heifers in their own communities, then made them available to the Heifer Project for immediate shipment.

Churches that Farm

• The January issue of *The Farm Journal,* Philadelphia, Pa., tells how the Green Valley Chapel near Mount Vernon, Ohio, and the Pleasant Dale Church of the Brethren near Berne, Ind., ended money troubles by putting their churches into the business of farming. One bought a farm, the other rented one. Their members pledge time and machinery. Both churches have found that working and planning together boosts community fellowship besides solving the financial problem.

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America's Economic Trilemma

SHIRLEY E. GREENE

• Having lost our common enemy with the collapse of Germany and Japan, the unity of war-time America quickly disappeared in the smoke and dust created by battles between the three great economic groups—capital, labor and agriculture. Even the fervently promoted fear of Russia has not been enough to hold these warring groups together. Capital damns labor for demanding too high wages and for striking. Labor damns capital for trying to weaken labor's bargaining power and for making huge profits.

Both damn agriculture because food prices are high and because some farmers conspired to hold their products off the market until the back of O. P. A. was broken. Agriculture in turn damns labor because strikes hold up delivery of farm implements, and capital because as always they find too great a spread between the price of farm produce at the farmer's gate and at the consumer's table. And each damns the government for not doing enough for it and for doing too much for the others.

Who's To Blame For What?

Who really is to blame for what? A little perspective on the problems and the methods of these three major economic groups may help. Let's begin with agriculture:

Agriculture's economic goal is high and stable prices. In pursuing this goal the farmer encounters certain problems. Basic is the fact that he typically sells in an abundant market and buys in a scarce market. When prices on manufactured articles go down, industry restricts production and bolsters the price. When farm prices go down, the farmer tries to raise more in order to bolster his income. The more he produces the lower goes the price in a vicious circle. A second major problem of the farmer is posed by the large number of handlers, transporters, processors, packagers, advertisers, financiers, wholesalers, and retailers who stand between his gate and the consumer's table, each setting his own percentage of profit for the service he renders. There are other problems but these will illustrate.

Farmers Borrow

In face of these problems agriculture has learned two techniques. The farmer invented neither of them, but borrowed both from other economic groups. One is economic organization which for the farmer takes the form of the cooperative. By this means the farmer attempts on the one hand to push his control of his product further toward the ultimate consumer, and on the other to reach out further toward the original producer of his feed, seed, fertilizer, gas, oil and other supplies.

The farmer's other technique is political pressure. Through his national farm organizations he maintains a constant and powerful lobby in Washington and in the states. The purpose of the lobby is to promote legislation favorable to agriculture and to thwart all proposals inimical to the farmer. The farmer has not only his lobby; he has also powerful friends in the government itself, both in the Department of Agriculture and in Congress.

Turn now to labor. Labor's economic goal is high and assured wages. Labor also encounters problems: The determination of the employer to pay as little as possible and the (in ordinary times) abundant supply of labor which belittles his bargaining power, to name but two.

The Same Techniques

Under these circumstances, labor adopts precisely the same two techniques as agriculture: economic organization and political pressure. Labor's economic organization is the union. Through it, labor seeks to strengthen its bargaining position, and to limit the labor supply. In the same block with the Washington

office of the National Grange is to be found the Washington office of the C. I. O. The A. F. of L. and the independent unions are there also. P. A. C. is merely a new form of the old game. The labor lobby, like the agricultural, seeks to promote labor's interests in legislation and to prevent injurious legislation from passage. Labor also has its Department of Labor and its labor Congressmen.

Look now at capital. Capital's economic goal is high and continuous profits. Capital, like the others, encounters problems; for example, the costs of labor, the costs of material, and the pressure of competition upon prices. What then does capital do? Precisely the same thing as agriculture and labor. It organizes economically in the corporation, the trust, the trade association, the monopoly and the cartel.

It lobbies politically through the Washington office of the U. S. Chamber of Commerce (whose building, by the way, is less than a block removed from the offices of C. I. O. and National Grange) and the N. A. M. Their political objectives are the same and their methods are the same. They also have their friends in Congress, in the Department of Commerce and at other strategic spots in the government. (Remember the $1.00-a-year men? Few of them were farmers or laborers.)

Three Self-Interest Groups

What we have then is a battle between three self-interest groups. Each has its selfish goal—prices, wages, profits, or, to summarize, a larger percentage of the economic pie. Each has its selfish weapons—economic organization and political pressure. Which is more blame worthy: Capital lobbying through a high tariff to protect its profits at the expense of the consumer or monopolizing aluminum to the same end? Or labor feather-bedding, or practicing the slow-down or the stretch-out? Or an agricultural cooperative cornering the milk and butter market of New York City to the tune of a $20,000,000 profit at the expense of the consumers in the metropolitan area?

Granted some groups are more successful than others at this self-seeking game. Capital has been at it a lot longer in organized fashion than the other two. It has its friends more firmly entrenched in the government than the other two. It has more resources to contribute to both political parties. It is the creditor for a major portion of the public debt. In many and subtle ways its power is exerted. Reports of corporate profits in 1947 make pretty thin the claims of capital that labor is now so big and powerful that it must be cut down to size so that "poor, old capital" can regain "equality of bargaining power."

Granted again that agriculture, except during World Wars I and II, has come out on the short end of the deal pretty consistently despite its cooperatives and its lobby.

The Motivation Is One

Yes, there are differences in experience, skill and success in playing the game of self-interest, but the basic motivation of the three groups is one, and it is a motivation which can lead only to conflict and ultimately to national destruction.

Too rare are the farm spokesmen who proclaim that farmers must discover their common interests with labor and learn to cooperate with organized labor. Too rare are the labor spokesmen like Walter Reuther of the United Automobile Workers who nearly splits his organization by saying:

"We don't want an increase in wages at the expense of increased prices of motor cars. We are consumers as well as workers." Too rare are the capital spokesmen like Paul Hoffman of Studebaker who seems conscientiously to be trying to think through the implications and mechanisms of an abundance economy all across the board.

Combining Three Insights

The solution to this economic trilemma lies in combining three insights which have thus far been utilized as mutually antagonistic slogans.

"Full production," says the N. A. M., "is to be our salvation." Let strikes cease, let farm restriction programs be abolished. Produce, produce, produce! And of course they are dead right. The fundamental answer to national prosperity is not an eternal struggle over the division of the pie, but the cooperation of all hands to produce a bigger pie.

"All very well," says the C. I. O., "but abundant production will never give us prosperity unless with it is combined an equitable distribution of purchasing power so that the masses of men, laborers and farmers, can buy and consume that which has been produced." And they are equally right. It was the dislocation of purchasing power resulting from too high profits, too low wages and too low farm prices that produced the depression of 1929 and, if that balance is not corrected, will produce the depression of 195—.

Economic Statesmanship

"One moment," interposes the American Farm Bureau Federation. "You may produce abundantly, distribute equitably and consume abundantly. You may enjoy great national prosperity for a time, but unless you learn to conserve the earth's resources, soil and mineral, you will sooner or later wind up with a pile of sand and a pile of rocks, and no nation ever prospered on sand and rocks." And they are right too.

When will the leaders of American economic life exchange their narrow and fatal self-interest philosophy for an economic statesmanship which sees that the group welfare can only be secured as the general welfare is promoted? Probably only when the rank and file rise up in revolt against leadership of the narrow-minded type and put persons with broader understanding at the head of their organizations.

PILOT CHARGES

JAMES E. HANKINS

On May 18, 1933 the bill designed by Congress to create the Tennessee Valley Authority was signed and sealed. We who live in the Valley know more than anyone else how this all-important step has determined our standard of living. Although many of us do not understand all the philosophy behind the TVA, we have had brought home to us the meaning of such terms as "Conservation," "Restoration," and "Improvement."

On January 1, 1947 there were about 31,000 active test demonstrations on farms in the Tennessee Valley, with another 9,800 outside it, in twenty-six states. The purpose behind these farms is two-fold. The first is to "learn to do by doing"; to demonstrate scientific methods in farming. The second is to conserve, restore, and improve the land. The culmination of this purpose is reached in a higher standard of living.

Demonstration Parish

The Holston Conference of the Methodist Church is taking a lesson from TVA. If it is impractical to help lift the level of farming over a wide area at the same time, why isn't it just as impractical to try and lift the level of the rural church over an entire conference or district? Too, if the test demonstration farm can teach people to learn by doing, why can't a demonstration parish do the same thing? If the demonstration farm can hasten understanding and application by farmers of the test pilot findings of the agriculture experiment stations, why is it that the demonstration or pilot charge cannot hasten understanding and application of progressive principles for the rural church by the people in the bounds of that charge, and also be the experiment station for the rest of the district and conference?

The above questions have been asked by men of our conference, like A. H. Rapking and C. E. Lundy, and all have been answered in the affirmative. Consequently, six of the eleven districts in the conference now have pilot charges.

Pilot a Guide

Perhaps something should be said about this word, "Pilot." In the field of the Town and Country Church we not only say with Webster that a pilot is a guide through uncharted and dangerous places—one who is to go before, like the Pilot Engine, and clear the way—but the pilot is a pioneer. In many instances the pilot takes his directions from the stars.

Ideally, the pilot pastor is to develop and execute his program according to the needs of his people, without having to comply with every phase of the conference program. He is to take his direction from the true Pilot and chart the course of his flock accordingly. Of course, every pastor does this, but oftentimes we Methodists may become confused as to whom we hear—the true Pilot, or the demands of the church program.

For Betterment

The purpose, then, of pilot charges in our conference is to correlate and integrate the work of the church with *all* existing agencies for the betterment of country life. Only as such correlation and integration occurs can conservation, restoration, and improvement of the rural family, its agriculture, and its church be transformed into that which is worthy of the name of Christ.

We are working on the theory that *all* of life must be permeated and leavened with the spirit of our Master. The *entire* level of community living should rise as the church makes progress.

Some Methods

Some of the methods used in our parish to help us in attaining our goals are as follows: As is the case with any neglected rural parish, the

first task was to develop some type of organization. This began with the individual churches, none of which had trustees, communion stewards, boards of education, or church budgets, and one of which had no church school.

Following this local organization was the need for unity among the three local churches. Accordingly, a parish board of stewards was formed representing the entire membership. The many advantages of such a board other than that of helping to unify the people and program are obvious.

After the initial step of setting up the machinery, there was the need of a program to keep the machinery running. One of the first attempts, other than the regular services of worship, church school, youth groups, and women's meetings, was to publish a parish paper to carry news of the activities of the parish to the entire constituency. (A copy of this paper may be had upon request to the author, Box 363, Dungannon, Va.) This was another effort at unifying the work.

Family Nights

We thought it wise to have monthly community family nights. These evenings begin with pot luck supper, after which we have community singing and any business pertaining to the betterment and welfare of the community. The evening is climaxed with an educational and religious film. Oftentimes we have used only the latter, but both types are needed in our valley. The projector is borrowed from the local high school and the films are or-

dered on faith that the free-will offerings will defray the expense; only twice have they failed.

In an effort to create a more pleasant and cooperative community spirit, and at the same time raise more food, a community garden contest grew out of the community-family nights in one church. Here is one simple way the church can lead in creating strong community ties. Of course, these must cross denominational lines or the purpose is lost. As it happened, one Roman Catholic, three Free-Will Baptists, and one Methodist won the prizes in our contest this past summer.

Conservation

Our assistant county agent and the horticulturist from the State Extension Service served as our judges. Cultivation methods, seeding, pest control, and use of fertilizers were pointed out by our judges as they went from garden to garden. Again, we hear those words, "conserve," "restore," and "improve."

Only as the Church manifests an interest in and concern for the interests of others can it influence them for the Christian way.

Dr. A. H. Rapking has given invaluable aid to the program of the parish with a week-end community life conference. His emphasis upon a Christ-centered community life has given many of our people the understanding they have been seeking. This, together with his constant suggestions and help, has made Dr. Rapking one of the most vital men to the rural church program in Holston Conference.

Training Teachers

Another vital part of our program has been our teacher-training conferences. Here an effort is made to more efficiently prepare our lay people to teach in the church school. The future of the rural church will depend immeasurably upon the quality and quantity of trained laymen. Conference officials, qualified ministers and laymen are invited to our parish as teachers in these training schools. Another such school is being planned for our people in the near future.

Vacation Schools

One year has passed since this parish became a pilot charge. Amid many discouraging and disheartening factors and, with only a hundred active members, the feeling is that God has abundantly blessed His children. It was our good fortune to enroll some 140 children in daily vacation church schools. Two of the churches had never had such a school before. Our rural life worker directed two of these schools. During the year forty-six members were added to the parish rolls, or one-third of our present membership; thirty-nine of these were added on profession of faith.

While the church school enrollment increased 850 percent, the attendance increased only 250 percent. Now that the newness of the program is wearing off, we fear that a decrease is evident this year. The parish has been able to double its expenditures for all purposes over the preceding year. During the Conference year just closed, these folk have paid through the program over $6,000!

Although the number of people we can reach with such a program in the valley is all too limited due to their background or lack of it, we feel that those that can be reached are learning the meaning of the terms "Conservation," "Restoration," and "Improvement" as they relate to every facet of living—living seasoned with the spirit of the Christ.

"For the Smallest Church"

• "How can beauty be brought to the small church, where the budget may be no more than $600-$800 a year?" This is the question answered with text and photos in the October *Advance*, New York.

For example, the crossroads church at Brighton, Ohio, with eighty-seven members, has been made beautiful at little expense. The small church at Veradale, Washington, "departed from conventional patterns to create something which is both original and pleasing."

A Call to the Heroic

JAMES C. RAWLINGS

• After forty-five years of active ministerial service the writer of these lines chose to make the village of his boyhood his home, feeling it a privilege to render any possible service to the rural community which had meant so much to him.

Much is being said and written about the problems of the country church, but what are we actually doing to help the situation? The major need is for consecrated sacrificial leadership with religion, learning and common sense.

Sacrificial Leadership

Thousands of our young men and women have sacrificed worthy ambition to serve in the destructive phase of a job from which we held hope of seeing a better world. Are there not thousands of young people from the rank and file of our citizenship who are willing to undertake the task of bringing our many backward communities into places which they should fill in our ten-talent nation? It is a service which will pay heavy dividends.

We are reminded of the challenging crusade of finding, recruiting, training and encouraging an adequate pastoral leadership. This shortage is appalling. Thousands of congregations are served by "supplies" and many have no ministerial supervision. The church owes much to these men without whose services many little congregations would go out of existence. It is no reflection upon the fine men of this group to conclude that no church can meet its responsibilities to the community without a trained and consecrated leadership, closely and permanently identified with the denomination to which it belongs.

Where Shall We Look?

Where shall we look for this supply? From various recent sources there come suggestions which should enlist our best thought.

The Christian ministry should be presented as a challenging field for full-time service. The assemblies and other gatherings of young people might be used for purposes of recruitment. Wise pastors and other

leaders can call attention to the joys as well as the call to service of the Christian ministry. The moving force of prayer must undergird our every appeal. The home, the local congregation and the Christian college must create the "atmosphere" in which this call can be heard. Special emphases in our seminaries may be necessary, with possible brief courses for capable men who are willing to serve in rural fields.

With one life to live where can it mean more than in full-time Christian service? The ministry may not yield adequate financial support, yet there is glory in the Cause and greatness in the job of relieving the peril and need of mankind. Of course, no true servant of God feels that he is a hero but a great cause may stir his heart to do the work of a hero.

One Little Congregation

In the church of my childhood I find a record of the little congregation, reaching back over a hundred years. On a day over a century ago when forests were dense, roads poor, streams unbridged and horseback the principal mode of travel, the record of a business meeting shows total receipts in cash from sixteen preaching places, for three months service, to be $28.92. At a business meeting of this group of churches in 1843 a committee was appointed to visit the preacher's family and, after ascertaining their wants, to report at the next meeting—three months later.

On March 2, 1844 the following report was submitted: "Pursuant to a resolution of the last quarterly meeting the committee met at the home of Clinton Kelly on the 24th day of February, 1844.——Upon examination we found him provided with a sufficiency of pork (provided by himself) sugar, etc. House rent and fuel no charge. We found him in need of flour, meal and coffee, also some corn, hay, oats and almost every article to be used in the family, such as shoes, flax, linen, jeans and linsy. Having a family of some size to provide for, we, the committee, suggest the importance of taking prompt measures to supply Brother Kelly with the above named articles."

From Struggling Groups

From these struggling groups through a century there has grown a number of strong churches, now contributing thousands of dollars annually through various channels. Some of them are still relatively weak rural congregations. The forebears of a deceased bishop are mentioned in this early group and during the century several preachers have gone out, while a goodly number of men and women have become leaders in church and business.

Belief In A Call

These men of the former century believed in a definite call to the ministry. They counted the cost, and won their victories. With a passion to save men, and a courage born through communion with God, they were invincible. While we may now have a better way of doing much of the work of the Kingdom, we can ever be thankful for the spirit of these pioneers who laid the foundations for what we now enjoy.

There are vast areas in my own and other states suffering from the blight of disease, ignorance, poverty and sin. These needs call for unselfish preachers, teachers, doctors and social or other workers not only with trained minds but with sympathetic and heroic spirits. A spiritual awakening, evidenced in an aroused public conscience, will produce a needed leadership.

Let us beware lest our holy enthusiasm dies and we become comfortable and statistical. There is the charm of chivalry in following our Christ. The heroic still appeals and we hear the answer in Him.

Ohio Council of Churches

• Rev. Clyde N. Rogers has been named Director of Town and Country Work of the Ohio Council of Churches, Columbus. Mr. Rogers was formerly Executive Secretary of the Town and Country Commission, Nebraska Methodist Conference.

All in the rural church movement will be glad to know that the Ohio Council once more has a full-time director of rural work.

Mr. Rogers writes that he has taken up his duties and finds them both interesting and challenging. He expresses the hope that the step taken in Ohio may encourage other state councils to employ full-time workers in the rural church.

Fisher is Chairman

• At the annual meeting of the Home Missions Council of North America, the Rev. Elliott L. Fisher was named Chairman of the Committee on Town and Country. Dr. Fisher succeeds the Rev. Edwin L. Becker of the Disciples of Christ who served a term of two years. Dr. Fisher is Superintendent of Town and Country, Board of Missions and Church Extension, the Methodist Church.

Catholic Students' Mission Crusade

• *Rural America: A Catholic Source Book* is a collection of thirteen discussions on rural life in America and the opportunities for promoting the Catholic rural apostolate. Contributors include some of the best known writers on rural life in the U.S.A. Edited by Rev. Joseph V. Urbain and Raymond J. Wilson, Jr.; foreword by Bishop William T. Mulloy, President of the National Catholic Rural Life Conference (Problems of the Living Church Series), 106 pages, illustrated. First edition, January, 1948, Catholic Students' Mission Crusade, Cincinnati 26, Ohio; paper covers, 75 cents.

Catholic leaders of the United States have been deeply concerned about the church in the rural sections of our country. It is the opinion of good thinkers that families flourish best outside the crowded cities, where the home economy can at least be supplemented by small gardening and where children can enjoy more healthful surroundings. But of equal concern is the development of right attitudes toward rural life in the minds of students, teachers, pastors, writers, and all who influence public opinion.

Development of these attitudes, especially in the minds of American youth, is the purpose of this source book. An appendix contains outlines for discussion clubs.

Evangelism by Jeep

• In the December issue of *The Methodist Layman,* the Rev. John K. Vincent, Vieques, Puerto Rico, tells how the jeep can aid evangelism in rural communities. He says: "There is a group of Methodist men in my church who have been busy in evangelistic work in the past year. Their activity has been to go by jeep to the homes in the rural sections of our Caribbean island of Vieques. In these various homes we hold services and many times people hear the Gospel of Christ for the first time. We have gained over fifty families in the last seven months and now have established a church bus route to bring many of those people to the Sunday night services."

A "Chair of the Rural Church"

• More attention will be given to the problems of those important little white frame churches which dot the small towns and country crossroads of America in a rural church program being launched by Phillips College of the Bible, Enid, Okla.

In announcing an open lectureship November 29-December 1, as a preliminary step in establishing a Lee Semones memorial "Chair of the Rural Church," Dean Stephen J. England said a situation exists which demands recognition of the extreme importance of the rural church field.

The situation is this:

(1) Most recruits of urban churches are people who come from rural areas; (2) rural population is more than increasing itself while urban is not; (3) significant changes in the total rural community picture involving modern transportation, school consolidations and farm agency expansion create new responsibilities and opportunities for the rural church, and (4) realization that it is a specialized field of increasing prestige and chance for service is necessary in recruitment and training of ministers.

So Phillips is preparing to add a rural church program to its total program of ministerial training with the Semones memorial being established by Mrs. J. Quinter Miller.

Ministers are invited to attend the James D. Wyker lectures at no charge. Dean England suggested that those planning to attend should write to him for assistance in securing meals and lodging.

Wyker's lectures will be at 4 and 7:30 p.m. daily. His topics are: Monday—"Redemption of People and Their Agencies," "A Laboratory of Community Religion"; Tuesday—"Colony of God; Influence of the Church on Total Community Life," "Interchurch Goals, Methods and Spirit"; Wednesday—"The Place of the Church in People's Livelihood," "Creative Recreation and Fellowship."

After 15 years as a pastor in Ohio rural churches, Wyker became Ohio Farm Bureau education director in charge of church relations. He now is Ohio director of Christian Rural Overseas Program.

Rural Life Sunday, 1949

• Rural Life Sunday will be observed in 1949 on the fifth Sunday after Easter, Rogation Sunday, May 22nd, or, if this is not a convenient time, on the last Sunday of April, the 24th.

The Committee on Town and Country again has available an order of service suitable for use by a congregation. The order of service for 1949 was prepared by the Rev. Ellis F. Eaton, the Baptist Church, Trumansburg, N. Y.

In addition to the order of service containing responsive readings and suggested hymns, there is a bibliography, a statement on the new hymnal, *Hymns of the Rural Spirit,* a paragraph on "How to Observe Rural Life Sunday" and data on the origin of Rural Life Sunday.

Copies may be obtained from your cooperating home mission board. If copies are not available through your home mission board, the Committee on Town and Country is prepared to fill orders. Single copies 5c each with rates on quantities as follows: 100 copies, $1.00; 250 copies, $2.05; 500 copies, $3.30; 1,000 copies, $6.00; carriage extra on quantity orders.

"His Own Vine and Fig Tree"

• The Agricultural Relations Department, Council of Social Action, Congregational-Christian Churches, Merom, Ind., announces the publication of a leaflet under the title above. The sub-title reads: "The Owner-Operated Family Farm."

It is designed to be of use in connection with the observance of Rural Life Sunday in 1949. The minister will find it a valuable supplement to an order of service for Rural Life Sunday.

Single copies are 3c each with rates on quantities as follows: 25c per dozen; $1.50 per hundred. They must be ordered from the Agricultural Relations Department, the address of which is given above.

Lord's Acre Auction

In a recent issue of *The Christian Advocate,* Chicago, Ill., under the title, "Lord's Acre Auction," Doris Van Keuren tells about a well-planned auction which was held last fall in the Burnt Hills community in the outskirts of Schenectady, N. Y.

The Burnt Hills Methodist church needed repairs and enlargement in order to take care of its growing membership. Somebody thought of holding a Lord's Acre Auction and from spring until fall, men, women, and children worked like beavers to prepare their offerings for the sale. Church and family were linked together in this endeavor as had not been the case before.

Of the result, Mrs. Van Keuren writes: "To say that the Lord's Acre Auction was a success is almost understatement. Financially none of us dreamed we would clear more than $2,000. Spiritually it was equally rewarding, for never before in the history of the church had each one felt so much a part of a common effort and cooperated toward a common end.

"Now, as a result, the church has six new classrooms, a new modern kitchen, and two washrooms. We have dared to think that we can not only build new rooms for our church school, but we have become bolder and decided that we can work out a new and more effective program now that we have more adequate equipment. Besides, this experience has strengthened our belief in the church and the home, and stewardship as a means of developing both."

Fellowship of Southern Churchmen

• The Fellowship of Southern Churchmen has purchased a tract of 385 acres, located between Asheville and Swannanoa, N. C., to be developed as an inter-racial conference center, a training school for young ministers, and a vacation center.

Howard Kester, a founder of the Fellowship, has agreed to become the director of the center, and has left Penn School in order to develop the new project.

Safe Driving for Parsons

• *The Bulletin* of the Council for Social Service, the Church of England in Canada, Toronto, dares to venture into the subject of safe driving for parsons. It says, "safe driving courses at the universities might well be patronized." It says further, "The clergy are among the busy non-technical people who wear out their cars rapidly."

The issue for October 30th contains the following articles on the rural church: "A Conference on the Rural Work of the Church," by E. G. Bruton; "Ottawa Diocesan Policy in Rural Areas," H. C. Vaughan; "The Rural Clergyman as Leader," L. C. Harding; "The Rural Church and the Conservation of Soil and Forest," W. E. Steele; "Rural Clergy and Transportation," L. J. Delaney; "Some Possibilities of a Rural Rectory," Harold F. Cross; "The Problem of the Basic Stipend," John O. Peacock.

The Celo Community

• In 1937 three men who believed that the small community is the custodian of the "basic human culture" worked out the ways and means whereby persons might build a community from the beginning.

They selected 1350 acres in the mountains of western North Carolina. The men initiating the project were William H. Regnery of Joanna Western Mills; Arthur E. Morgan of Community Service; and Clarence E. Pickett, of American Friends Service Committee.

The "community pattern" is to be worked out by the residents themselves. Celo lies in a valley between the Blue Ridge and Black Mountains, both of which are heavily timbered. The South Toe River and numerous small streams run through the community property.

Recently there were thirteen families in the community, having a total of forty persons. The people engage in farming, small industries, machine knitting, teaching, storekeeping, etc. All raise a large part of their own food.

Every two weeks there is a community meeting. Occasional community social events are arranged throughout the year. The members also participate in an informal prepaid medical plan. Members also give monthly work-days to community projects.

Home Sites Available

There are many home sites available. Prices of land vary from $50 to $200 an acre. Persons hold land under an agreement with the community that gives to the individual most of the rights ordinarily associated with ownership, but reserves certain social controls to the community. The community has the right to zone land.

In the community is a health center building, where clinic services are available from a physician member who serves "the valley" in addition to the Celo Community. There is a neighborhood cooperative store in the community.

The soil is neither rich nor depleted. It needs care and then can be made reasonably productive.

It is possible for interested individuals to reside in the community for a trial period. Celo is located 50 miles northeast of Asheville. Inquiries may be addressed to Celo Community, Celo, N. C.

—B.Y.L.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Resources Board Advocates Decentralization of Industry

• The National Security Resources Board advocates decentralization of the industry of the United States. It states that a certain degree of decentralization has already taken place, and urges that the trend be rapidly accelerated. The advice is contained in a booklet, *National Security Factors in Industrial Location,* available from Superintendent of Documents, Government Printing Office, Washington 25, D. C., at 15 cents a copy (postage stamps not accepted). The well-illustrated pamphlet contains as its frontispiece a picture of the Japanese City of Nagasaki, after the bombing, used by courtesy of the U. S. Air Force.

Arthur M. Hill, chairman of the Board, states that the ideas presented in the booklet are "neither arbitrary nor hysterical." "Every effort has been made to give you something realistic to think about and act upon."

Decentralization is advocated because of the nature of modern warfare. "There is no known military defense against the atom bomb itself except space. . . . Thus it can be seen how location of industry assumes major proportions strategically."

The Board reveals that underground location of factories was considered but rejected, except for relatively few facilities as the armed services must direct.

"Adequate dispersion is the most practical solution. . . ."

The National Security Resources Board quotes a study made by the National Industrial Conference Board, as follows:

"There is a trend toward locating manufacturing plants in the smaller cities and towns. Cities and towns with 10,000 to 100,000 population are reported to be the most popular places for plants established from 1940-47."

The Board recognizes that as industry decentralizes, population follows. But the Board's publication is silent with respect to the educational, social and religious institutions that may be needed by people.

Who pays for decentralization? The Board says that "the job of dispersion is one that industry must assume, for both its own protection and that of the national security." The Board refers to "the principles of free enterprise" and says that "the government can neither dictate nor finance" the great changes in the industrial pattern recommended.

The Importance of the Rural Church

• An editorial by W. E. McCulloch on the "United Evangelistic Crusade Outside the City" appeared in a recent issue of *The United Presbyterian,* Pittsburgh, Pa. Dr. McCulloch believes that concentrated attention is due the rural church. He says: "It has been truly said that we have been taking much out of them and putting little into them.

"Many of the buildings need repair, re-decoration, reconstruction. There should be specially trained men for country pastorates—young men who are willing to devote their lives to this basic form of missionary work. . . . The years to come will be richer and fuller in Gospel triumphs, in consecrated service, in Kingdom programs, if in spiritual things the city will repay part of its immense debt to the country."

Two Churches Work Together

• The church talks much about community and does little to bring it about, writes Rev. George Crenshaw, minister of the United Church, North Fairfield, Ohio, in a recent issue of the *International Journal of Religious Education,* Chicago. The United Church and the Methodist Church both wanted a men's organization. After joint consideration, there was organized a Community Men's Fellowship. The two churches enlisted the whole community in the Heifer Project. When the heifer project was carried out, there could be a joint service of dedication, because both churches had really worked together.

Handbook of Community Church Movement

• The National Council of Community Churches, 1320 Cambridge Boulevard, Columbus 8, Ohio, has issued a handbook of the community church movement under the title, "That They May All Be One." (50 cents a copy; 30 per cent discount on 12 or more.)

The booklet, edited by J. Ruskin Howe, gives "the organization and program" of the National Council. The Council is an informal fellowship of more than 1,500 churches and many individuals. "It is a fellowship of churches and individuals who are committed to a united church in America, which they are seeking to build within the local community."

The Council is also described as "a movement that seeks to realize a beloved community in local, national and world relations." It welcomes "all churches, groups and individuals that seek to make the church the instrument for the discovering and putting into practice the will of God in community life."

Among the chapters are those on:

The Call for a United Church

The Community Church, Its Faith and Principles

How to Get a Community Church

Suggested Organization for a Community Church

Finding Leadership

The Local Program of a Community Church

Smallest Post Office?

• G. A. Latham of Marshall Pass, Colorado, which is nearly 11,000 feet high in the Continental Divide, recently attended a postmasters' convention and claimed he was postmaster of the smallest postal station in the nation—population 11.

The Church, Farm, and Town

• Rev. John Peacock, Cowansville, Quebec, is editor of a rural church periodical, *The Church, Farm and Town.* A recent issue has articles on "Cost of Living" and "Fertilizer Costs" as well as treatises on "Civilization and Marriage" and a form of service for Harvest Home.

'he World's Food—Conditions and Prospects

Many millions of people are hun-y and the population of the world increasing more rapidly than pro-ıction of food. These are among e many conclusions in a survey of orld conditions and prospects pub-shed by the Food and Agriculture rganization of the United Na-ons,* Washington.

The State of Food and Agricul-re 1948 is the title of a compre-ensive report indicating that the inger of people is still a major oblem in the world; that soil ero-on impoverishes many people in any nations; that forest resources e being depleted; that the intro-ıction of modern farming methods icounters serious difficulties; that ountries with relatively low per ipita income lack funds for in-estment in productive facilities.

It is declared that the world is roducing less food and fiber than efore World War II. Only slightly ore forest products are being pro-uced than before the War.

The survey further states that the ations of the world are not carry-ıg on programs adequate to cope ith long-term needs.

Against these conclusions is placed ne other—the world possesses ıough technical knowledge to re-erse the trend and to bring about a ıbstantial increase in production f food. The central problem is to rganize and to apply that knowl-dge where it is needed.

The comprehensive report deals ith the current situation in rela-on to consumption, production, end of prices, and international ade. Looking ahead, as far as avail-ble information will permit, ırough the next three years, it is ound that the general outlook is or restoration by 1950 or shortly ıereafter of something like prewar ood consumption in most of Europe nd the Far East, provided no ıarkedly unfavorable weather is xperienced. Prospects are similar or fibers and forest products. It is stated that food consumption will probably continue high in North America and Oceania.

* The report is available at $2.00 per opy; copies are on sale at F.A.O. sales gencies.

Why Do Rural Churches Close?

• A study of 62 closed rural churches in Pennsylvania, located in 56 townships of 28 counties, was conducted on this question last year. Sixty-two per cent of the closed churches had been located in 32 townships where the population had declined an average of 28 per cent from 1900 to 1940.

Next to a decline in population, the greatest single factor in the death of a church seemed to be a change in the type of population—from farmers to miners, from one religious faith to another. Thus, while one church dies, another church may be founded. Other factors of importance shown in the survey were: congregational disputes, professional leadership regarded as unsatisfactory by the membership, financial troubles and other reasons.

Most of the closed churches had been in existence over 75 years and took 20 years to die. The most satisfactory arrangement, so far as the reaction of the community was concerned, seemed to be for the church to be closed by order of denominational officials. Where the church died slowly, bad feeling was left among former members and they were less likely to shift their membership to some other nearby church.

Most closed church buildings merely stood idle and decayed. One is now a funeral home and one is a tavern. The study indicates that for better community spirit, a more constructive use should be made of the building, or else it should be removed.

In general, these studies revealed that the rural church is a long-lived and vigorous institution, exerting a powerful influence upon its community. As changes occur in types of farming and number and kind of rural people, however, changes also should take place in the organization and program of the rural church if it is to serve the new conditions.

Pastoral Parson

• Rev. Andrew A. Burkhardt of New Jersey is the "pastoral parson" who contributes regularly to the *Rural New Yorker,* New York. Recently, he told about spending so much time outdoors that Mrs. Parson spent an evening sorting and arranging the items on it, with here and there a hint as to what to do.

The problem of foxes has received community discussion—it seems that a number of people have been trying to raise pheasants and they are concerned. The parson reported he was just at the stage of waiting for a hen to become broody.

For renovation of the cemetery grounds, the Parson announces in church that he will be at the cemetery of a Saturday morning, ready to work with any or all who will join him. The Parson has been writing about the importance of the "little things" in the life of the parish and in the natural life of the rural community.

Perryopolis

• The town of Perryopolis, Pa., was named after the famous Commodore Perry. It is located thirty miles from Pittsburgh and is a mining town.

Recently Mary Fuller Frazier, last of the Fuller family of Perryopolis, bequeathed a fortune of from $10,000,000 to $20,000,000 to the people of the town to be used for public improvements.

Mrs. Frazier had not been to Perryopolis recently—she had preferred metropolitan life. But she said she gave the money to the town because she had lived there, her parents had lived there, and her grandparents had lived there.

It seems Perryopolis had generally forgotten about the Fuller family, too. The money had been made in oil and cattle, but not much had been seen of Fullers for a long time.

The funds are to be used to provide street lights, which the town has not had; to build a library and a sewer system; to improve the schools and to pave the streets.

Book Reviews

A Pastoral Triumph—The Story of Richard Baxter of Kidderminister, by Charles F. Kemp, Macmillan, New York. 1948. 120 pp. $2.25.

Three hundred years ago Richard Baxter began his ministry of nearly forty years in the parish of Kidderminister, a community of 4000 souls about half of whom lived inside the village. During those forty years Richard Baxter developed a philosophy and a technique for a pastoral ministry which was in his day wholly unique. Early in his ministry he came to see "church work from the viewpoint of individuals and individual needs." He was concerned about national affairs and eventually lost his parish and was imprisoned because of his political views. He was an outstanding preacher, preaching in Westminster Abbey and before both Cromwell and the King.

Richard Baxter was a prolific writer, and his devotional writings stand as classics. Yet he learned that his most fruitful and most necessary work was with the individuals in his parish, counseling and advising them. He experimented with methods. He tried public reprimand of private sins but discarded such a practice. He used the catechism for private instruction in the home. He distributed literature as he called. Out of his own salary he employed an assistant in order to have more time for personal work with his people. He brought a resident physician to Kidderminister where none had been practicing.

Each of the 800 families in the parish were to be engaged in a private conference at least once a year. He wrote, "two days every week my assistant and I myself took fourteen families between us for private catechizing and conference." Each family was given one hour and then each member was taken aside for private instruction.

This, however, is not a book of hero-worship. Kemp is too well informed and too honest to be uncritical of Baxter's methods in the light of modern knowledge of psychology and personality. The first seven chapters tell the fascinating story of the life of Baxter with major attention given to his writing and work in the pastoral field. The last two chapters are entitled "Baxter and the Modern Pastor," and point up the constant need for pastoral work and for greater knowledge and care in it. "And this should not be overlooked—Baxter had a *plan,* a *plan* which included all his people . . . the modern pastor needs a plan, a plan adapted to his own day and his own community so that no area of need and no individual who needs guidance, comfort or care, are overlooked."

This book adds greatly to our knowledge and appreciation of the contribution of the rural ministry to the life of the historic and present-day church. It is not without significance that the author is himself a preacher of unusual ability, an author now of two books, an experienced and successful personal counsellor whose ten years in the ministry have been spent in two communities of less than 6000 population.

—Edwin L. Becker

Family Farm Policy. Edited by Joseph Ackerman and Marshall Harris. The University of Chicago Press, Chicago, Ill. $4.00.

This book presents the proceedings of a conference on Family Farm Policy, attended by participants from the British Commonwealth, Northern Europe, Central Europe, Latin America, and the United States. It was held at the University of Chicago, February 15-20, 1946, under the auspices of a planning committee of which Howard R. Tolley of the Food and Agriculture Organization of the United Nations was Chairman, and Joseph Ackerman of the Farm Foundation was Secretary.

No less than seventy-six agricultural economists and other experts on rural affairs discussed land tenure policy as it affects the family type farm in the nations represented. Major attention was given to the family-type farm as a social and economic unit in the United States. Persons from other countries contributed their experiences with family-type farming and other forms of farm tenure.

In the course of a statement "Looking to the Future," Henry C. Taylor, agricultural economist of the Farm Foundation, said he would have liked to have heard more concerning the relation of the churches to the family farm than was said at the conference.

Dr. Taylor went on to say that "after all, tenure relations are not just a matter of economic and legal relations. Men's attitudes toward each other have a very great deal to do with creating happy tenure relations. The development of righteous attitudes is a primary function of the church and the ministry. The gospel of right human relations leads to the adjustment of people to each other with less conflict. A conscious effort on the part of the rural ministry should prove effective in improving the relation of landlord and tenant. With this in mind, interdenominational schools for rural ministers have for many years offered courses in agricultural economics and rural sociology with emphasis on the human aspects of land tenure. This is an important line of education which should receive greatly increased attention."

Messrs. Harris and Ackerman prepared an interpretative summary of the conference. They state that it seems "peculiarly appropriate that the conference should center around the family farm, for tenure reform in many countries looks toward the establishment of family farms in an endeavor to increase production, to improve social conditions, and to stabilize political institutions."

Complete agreement as to what constitutes a family farm was not achieved at the conference. Likewise, unanimity of agreement with respect to policy objectives, but it is said that the ideas expressed were compatible. The several criteria by which one may judge a farm tenure situation were outlined as follows:

1. Income to the farm family should be adequate to maintain an acceptable level of living and should

relatively stable from year to ar.

2. Conditions of labor and level living of the farm family should comparable with those of other cupational groups.

3. Food, fiber, and vegetable oils quired by the nation for domestic e and export trade should be proiced efficiently.

4. Farms should be of the most icient size, should supply sufficient sources, and should not harbor uneeded labor.

5. Full development and conrvational use of both human and ysical resources should be fostered the land should be improved rath than eroded and denuded—and e farm family should find it posle to develop individual skills and bilities and a wholesome attitude ward domestic and international oblems.

6. An opportunity and incentive farm well and to make improveents should be provided, for the rmer should receive the benefits superior farming and improveents made by him, and he should encouraged to keep abreast of a pidly changing technology.

7. A person with the necessary aining and experience should not barred from farming because of ck of capital, and capital accumutions should not be attained at the pense of family living.

8. Unearned increment and decment, which result in speculation, cessive land values, and overortgaging, should be avoided, and mpetition for farms should not call r investment in farm real estate it of proportion to productive lues.

9. Competent farmers should be sured reasonable security of tenure the possession of their rights in nd.

10. Wholesome, well-integrated, id stable communities should relt, and leisure time should be adeiate and used effectively; these canot be attained in the absence of a tisfying family life.

11. Institutions and processes that duce class or caste tension to a inimum should be established and rpetuated by recognizing equality all tenure groups, dignity of labor, and responsibility of personal freedom.

12. Democratic values should be fostered through participation in public affairs, development of balanced economic views, and a keen understanding of current political issues.

The interpreters say that as a result of the international conference, "a step forward has been made; we are taking stock; the next step is in the making. Now is the time to forge ahead."

—Benson Y. Landis

A Mill Without Keys

• Antioch College recently purchased the old Grinnell grist mill and home a mile south of Yellow Springs. On inquiring for the keys we were told by Cornelius Grinnell, grandson of the man who built the beautiful three-story brick residence eighty years ago, that there were no keys—the house had never been locked. Asked whether this practice had caused any loss, Mr. Grinnell replied that once before he was born, perhaps half a century ago, a drunken man had come to the house and made a disturbance, but that otherwise there had been no loss or unpleasant incident due to an open house.

In thousands of small communities in America there are houses which never have been locked. Thus the spirit of the old community lasts over here and there into the "modern," "progressive" age.—*Community Service News.*

Revolving Fund for Rural Churches

• A $2,400 revolving fund for the benefit of rural churches has been established by the Covington (Ky.) District Methodist Men. The action took place at a recent meeting of the district organization with more than 200 men attending. The fund will be administered by Dr. R. R. Patton, new district superintendent, and Willard L. Wade, district lay leader. A plan will be presented at the next meeting by which the fund will be raised to several thousand dollars.

The Good Earth

• A recent editorial in *Life* magazine tells about the deliberations of the American Association for the Advancement of Science, concerning the disappearance of the precious topsoil of the world.

It is said that the average man has learned much about conservation these past twenty years. Even the *New Yorker* instructs the suburbanite about composting.

Two popular books are mentioned —Vogt's "Road to Survival" and Osborn's "Our Plundered Planet."

The editors of *Life* know that the same story was told a decade ago by Stuart Chase in "Rich Land, Poor Land" and by Jacks and White in "Vanishing Lands."

Here and there the journals are dragging out the ideas of Malthus, who wrote 150 years ago to the effect that the people on this planet would eventually become so numerous that there would be chronic malnutrition. But the practicing agricultural technicians work on new seeds, new methods of fertilizing. Perhaps the theoretical scientists and the practicing farm technicians ought to get together.

Saint Fiacre, Patron of Gardeners

• Saint Fiacre, Abbot, lived a life of great mortification, in prayer, fast, vigil, and the manual labor of the garden. He was born in Ireland about the end of the sixth century and died in 670.

He first established a hermitage in County Kilkenny, but, desiring greater solitude, he left his native land and established a hospice near Brenil. Disciples gathered around him and soon formed a monastery.

His fame for healings was widespread. It is recorded in the Catholic Encyclopedia that "he cured all manner of diseases by laying on of hands."

After his death there were reports of numerous cures at his tomb. A play of the 15th century celebrates his life and miracles. His feast is kept on August 30.

Collects in Spring

I. O God, giver of strength and skill to the gardeners of our homes, grant us the same devotion to the cultivation of the Christian family, that both the excellence of motherhood and the sacred ties and duties of the home may bring forth a harvest rich in the Christian virtues of faith, hope and love; through Jesus Christ our Lord. Amen.

II. Bountiful Father, source of the gentle rains of spring, and master of the winds and storm, grant us patience with all whom we live, that upon us may descend thy heavenly favor; through Jesus our Lord. Amen.

III. O Thou maker of the seasons who by the springtime brings man forth from winter hiding into the community of planting, bid us take time for devout conversation with our neighbors that we may satisfy the deep human needs for heart-felt communication and thus be drawn into the divine fellowship which is in all and above all; through Jesus Christ our Teacher. Amen.

—Ralph Grieser

This Technical Age

• In a fall issue of the *Gospel Messenger,* Elgin, Ill., Ernest R. Jehnsen, pastor of the Beaverton, Mich., Church of the Brethren, wrote "Our Rural Heritage in a Technological Age." Mechanization, he thinks, is taking a heavy toll of the spiritual values of country living. But our rural heritage has in it the seed of a redemptive fellowship. We must cultivate a way of life that will redeem.

Rural Church Remodeling

• The Neuse Forest Presbyterian Church, located four miles from New Bern, N. C., is carrying out an expansion and remodeling program by well-planned stages, according to an article in the *International Journal of Religious Education,* by O. V. Candill. The building was started as a chapel; now several classrooms are being added. There will also eventually be a social room parallel to the sanctuary.

From Correspondence

• I am among those who read your journal eagerly. I always get some fine ideas out of it.

It has really seemed to me that the Lord's Acre Plan, with all its various adaptations, may be the thing that will save the rural church. It gives every farm family in the community a stake in the neighborhood church house, and may provide enough money so that preachers who have something to say will be attracted to those pulpits.—Samuel R. Guard, *Breeder's Gazette.*

• Thank you very much for the many varied and interesting articles which have appeared in Town and Country Church. I regret that it is not published more often, for it seems like an age between issues. You are doing a wonderful job despite the shortage of material for publication.—Elwood K. Frisbee, Comstock, New York.

• I read with much pleasure the issues of Town and Country Church as they come to me from time to time. They recall meetings with a group of rural leaders that, to me at least, were very enjoyable.—Paul L. Vogt, Norman, Oklahoma.

Seeds for Europe

• If you want to help gardeners in Europe this summer, there are two practical methods offered by CARE, 50 Broad Street, New York 10, N. Y.

For $4.00, CARE will send a three-pound package of twenty-eight varieties of seeds for delivery in Austria, Belgium, Czechoslovakia, Finland, Italy, France, Greece, the Netherlands, Poland, the American, British and French zones of Germany and all of Berlin.

For Italy, CARE offers a twenty-pound package of hybrid seed corn for $4.00.

CARE, which is Cooperative for American Remittances to Europe, agrees to find worthy recipients for your contributions. Orders must be received by April 15.

Local Boy Makes Good

• Forty years ago in Leola, Pa., Newton E. Martin received a lot of encouragement from the home folks when he opened a plumbing shop. Now he is a structural steel contractor and he is turning some of his wealth into public improvements in the three-town area of Leola, Leacock and Bareville. It seems they are all known as "tiny towns."

Mr. Martin has begun by giving the residents an ambulance costing $8,500 and a trust fund of $20,000 just to assure that there will always be an ambulance service. He's also hard at work to get the town a community center to cost $80,000. He's going to furnish the material and the labor for the main floor of the building.

Mr. Martin taught himself the structural steel business through a correspondence course. He says he is helping the community now because the people thereabouts have always been loyal to him.

Many Thanks for Cooperation

• A note is due to the readers of Town and Country Church with respect to the progress that has been made in securing new subscribers in order to maintain a sixteen-page journal at the old subscription rate of $1.00, which we charged for only eight pages in days of much lower costs than now prevail.

Our hearty thanks to the generous cooperators who have distributed samples and circulars and said a good word for Town and Country Church at conferences, etc.

By special efforts we broke even in 1948 but we have a harder task in 1949. We can break even at about 3,500 subscribers. If we could get an average of one new subscriber for every two counties in the United States, we would easily break even.

The Committee on Town and Country has set for itself a goal of 5,000 subscribers within the year 1950. Will you consider your part and write us?